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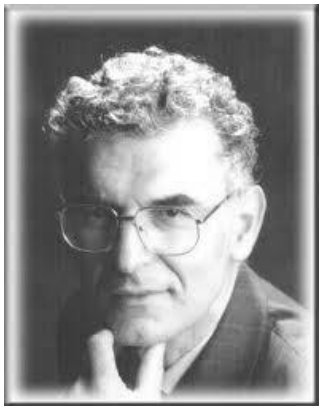
Arthur Butz and "Auschwitz: The Case for Sanity" An Insufficiently Dispassionate Review

By Carlo Mattogno

***Smith's Report* no. 185 of October 2011** published an article by Arthur Butz entitled "Two Cutting-Edge Works of Holocaust Revisionism" (pp. 3-7).[ii] It was a review of Samuel Crowell's recent book *The Gas Chamber of Sherlock Holmes, and Other Writings on the Holocaust, Revisionism, and Historical Understanding* (Nine-Banded Books, Charleston, WV, 2011), and of my own *Auschwitz: The Case for Sanity* (The Barnes Review, Washington, 2010), which is the American edition of *Le camere a gas di Auschwitz (*Effepi, Genoa, 2009).

Butz does not need any introduction; his position as a leading light on the international Revisionist scene is uncontested, but for this very reason what he writes here is somewhat disappointing, as it does not remotely live up to his reputation.



Carlo Mattogno

I quote his recent review:

> "Carlo Mattogno, his long-time colleague Jürgen Graf, and, more recently, Thomas Kues (familiar to readers of this newsletter) are among the most energetic and productive revisionists working today. They have accumulated a wealth of documentary material with long, presumably self-financed, trips to the various archives, especially in eastern Europe.
>
> "Mattogno has published a number of books and articles on Auschwitz, the core of the 'Holocaust' legend, and this two-volume work is the most recent. Past readers of IHR's *Journal of Historical Review* and Germar Rudolf's *The Revisionist* may recall that I have occasionally clashed with Mattogno. I do have a problem with Mattogno's writings and, partly because I have already read many of them, and partly for reasons I shall presently elucidate, I did not read these

This article by Mattogno was originally published online on ***Inconvenient History****. The original contains four "figures" (illustra tions). They are not found here for technical reasons. They can be found online at* http://tinyurl.com/6v8mhxx

recent two volumes in their entirety.

"A major reason I did not read all of Mattogno's books is simply that I have great trouble following his arguments and, even after taking all that time and trouble, I can feel I have been left in the lurch."

"Our most recent clash was on the subject of a document showing the Auschwitz construction department attempting to get cyanide gas detectors from the oven manufacturer Topf for use in a crematorium then under construction. Pressac and others had held this document up as proving the existence of gas chambers in the crematoria. Those wishing to revisit that exchange can see my original article,[ii] Mattogno's original article, [iii] and the Butz-Mattogno exchange.[iv] It suffices to say that Mattogno's theory was that the document 'was falsified by an ignorant forger', while I speculated that the wish for cyanide gas detectors arose from a waste incinerator that shared ducts with the crematorium ovens. We agreed that Zyklon was not involved, as there was a special department at Auschwitz for that, which had all the cyanide detectors needed for that application.

"It was therefore with great interest that I read his new discussion of the alleged gas detectors, which is admirable for its copious documentation. It takes 22 pages but, mainly because Mattogno's trains of thought contrast so much with mine, I found the going rough. It seemed that Mattogno was coming around to my theory, with the change that a cyanide danger was seen in the cremations (I had never encountered an association of cyanide with cremation). I say it 'seemed' because throughout the considerable labor of reading this section it was not clear where he was headed, but that's okay if the matter is clarified in the end. Twice (pp 94, 107) he promised to 'furnish an alternative explanation' to the interpretation of Pressac et al. He did not consider the possible involvement of the waste incinerator.

"I was to be disappointed as he suddenly, and without warning, concluded his analysis with this single paragraph (p. 114):

"'For all these reason [sic] the Topf letter of March 2, 1943, is at least suspicious. Although it seems formally authentic, its content is utterly untenable.'

"What does that mean? I don't know. If anything, Mattogno appears to want to come back to his original claim of falsification, but perhaps understands that the evidence gives no support to such a conclusion, so he has left the matter in confusion. He did not 'furnish an alternative explanation'.

"Thus I warn that the fruits of the reader's considerable labor may be more in learning the relevant documents than in formulating reliable conclusions. In knowledge of the documents, Mattogno seems to have no peer."

And this is all that Butz can find to say about a two-volume book of 750 pages!

He does not explain what is its purpose, yet this is clearly indicated in the subtitle: "*A Historical & Technical Study of Jean-Claude Pressac's* Criminal Traces *and Robert Jan van Pelt's* Convergence of Evidence". It is therefore a critical work that should be evaluated for what it promises, namely to present an exhaustive, radical, systematic and detailed rebuttal of all the arguments put forward by these two exterminationist authors concerning the alleged homicidal gas chambers at Auschwitz. A serious review should assess whether the task was performed in an accurate manner, and if the arguments are sound and the demonstration convincing.

Surprisingly, Butz instead pays no attention to all of that. He cites my work without even mentioning the subtitle: What can his reader infer from the simple title *Auschwitz: The Case for Sanity*? In his article van Pelt (to whom over 200 pages are devoted in the book) is not even mentioned, while Pressac, whose theses are, directly or indirectly, the subject of the rest of the book, is mentioned only in passing and in relation to a specific interpretation by him.

The fact that Butz has "problems" with my writings, that he has "great trouble" in following my arguments, that 22 pages are for him a "considerable labor," are clearly his personal limitations that concern only him [v]: nobody forced him to read this book, but if he really wanted to submit a review of it, he should read it and take account of it in its entirety.

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Fragments: Another Ordinary Life

Bradley Smith

*** Andrew Adler is the Jewish owner and editor of *The Atlanta Jewish Times*. Early this month he published a column where he wrote that to ensure its continued existence Israel should consider assassinating Barrack Obama. To murder Obama is not his first choice. His first two options for protecting the State of Israel would be preemptive strikes against Hezbollah and Hamas, and the destruction of Iran's nuclear facilities. The third strike however would be to give the go-ahead for U.S.-based Mossad agents to take out a U.S. president deemed unfriendly to Israel—Barack Hussein Obama

Mr. Adler ads: "Don't you think that this almost unfathomable idea has been discussed in Israel's most inner circles?"

I would ask Mr. Adler: "Don't you think this could be seen as a Jew contributing to anti-Semitism?" The reaction by Jewish media was fast and furious, to coin a term. Adler is stricken with shame, guilt, and fear. He has stepped down as editor of *The Atlanta Jewish Times* and is looking for a buyer. Jews everywhere (almost?) are glad to see him go.

*** One sunny noonday about fifteen years ago when we were living in Visalia, California, Russ Granata and Carlo Mattogno stopped by the house to say hello. They were passing by, so to speak, returning to Los Angeles from a trip to Sacramento or other places north. I was in our garage working at the computer when my wife ushered them in. I had met Russ a number of times, he was in the group run by David McCalden in Los Angeles and we each attended David's monthly get-togethers. But seeing Carlo there in my garage was a real surprise.

There wasn't room for me in Russ's car so I got in mine and led them to a bakery/coffee shop downtown on Main Street where we sat at a small round table to talk. Russ and Carlo communicated in Italian, but I had no Italian. Carlo did not speak English. What to do? Turned out that Carlo and I could both do Spanish and that's what we did for the next hour or two.

I do not recall a single thing that was said during the time we sat there talking and laughing. It was just chat. What I do remember was what good company Mattogno was, how amused we each were with the other. And I remember that when we parted and Russ's car pulled out from the curbing onto Main Street to head South, Mattogno turned in his seat to look out the back window for me. I was standing there on the sidewalk watching them go. When Mattogno found me he laughed and gave me a thumbs-up. That's the moment that has remained most clearly in the memory.

*** Paul Nash writes: "Your comments a couple months ago about trying to get Finkelstein to respond about his parents' awareness of gas chambers while prisoners reminded me that I've known and spoken at length with a number of people who were at Auschwitz and Dachau and none ever mentioned the subject [of gas chambers – Ed.]. One was my mother's half-brother who was a teen-age POW there (captured Polish cavalryman) and we talked about his time in both camps when he came to the US while I was home on leave from the AF in the early Fifties.

"About a year later I was back in New York and met a young Jewish girl—Gertie—who had moved into my mother's small apartment building with some relatives. She told me she had been at a factory in one of the Auschwitz camps of {for?} four years, from age 12 to 16, and described her experiences there—not too bad—with a group of girls like herself, but there was no mention of gas chambers. Surely if such a terrifying possibility had existed it would have been all over the grapevine at the prison camp.

"I can understand why Finkelstein doesn't want to be seen cooperating with you publicly. He's barely hanging on by his teeth as it is. He saw the character assassination that Chomsky got beat up with when he defended Faurisson years ago and knows he would lose whatever clout he has left in the Jewish community if he appeared to be supporting holocaust denial too. You ought to leave Jews like him alone. They're

really on our team but they can't say so out loud."

*** In the old days, back in the 1990s, CODOH could run quarter-page and even full-page revisionist texts in campus newspapers so long as I had the funds. Nowadays, after 15 years of focused and significantly successful efforts by the ADL, Hillel and the rest of that class of perps, the placement by CODOH of such revisionist texts has become rather impossible. Nevertheless, with the Internet, three and four years ago we were able to turn to placing small ads and links in the online editions of campus newspapers. These small, revisionist ads and links could be found by anyone in the world who has a computer and an interest I the subject, not just those on the specific campus where the newspaper was being published.

Of course the usual perps, again, brought in their big guns and have significantly limited, though not entirely closed down, even this kind of revisionist presence on the American university campus. Still, the life of a technologically advanced culture being what it is, CODOH has a way to get to students and faculty and university administrations on the American campus nationwide. The concept is very simple. Chose a university where we want to have a presence, build an email list for that campus of students, faculty and administration, and send these folk our materials directly. be, collect from online sources the emails of students, faculty.

There are programs available to university webmasters to block these sends, but there are programs available to us to unblock them, to go around them, under and over them. That's what we are doing. We've put a lot of hours into developing new email lists for student organizations at major universities around the country. These last weeks we have focused, though not exclusively, on those campuses that provide full access to the thousands of videos of survivor testimony collected by Stephen Spielberg's The Shoah Foundation, which is headquartered at USC in Los Angeles. Not difficult, but it is substantially time consuming.

The idea is to be a steady presence, a provocation, on campus via the internet throughout the year, to never let up, to go around, to go over or under every wall put up against us. In short, if we cannot get into the university in one way, we will get there in another. Following is an outline of one sample of the sends we are emailing to hundreds of student organizations at one campus after another. We will work with one text after another until we find one that is particularly productive. Being productive means college students subscribe to ***SR*** online, join our Face Book pages, and take the story to their professors, their campus newspaper and on out to the community in which their university is situated.

Following is one example of the mailings we are doing. It was sent to student organizations and faculty at six universities. In the send itself there is a brief descriptive introduction to each text. The send is headlined:

Stories You Won't Find on Fox News or PBS.

Holocaust Denial and Anti-Semitism by Richard A. Widmann. Find it here: http://tinyurl.com/73jxzpx

International Lawfare in Defense of Holocaust Orthodoxy By Jett Rucker. Find it here: http://tinyurl.com/75vkx6f

The Truth about 'Night': Why it's not Elie Wiesel's Story By Carolyn Yeager. Find it here: http://tinyurl.com/85dxreh

The Last Days of the Big Lie (video) By Eric Hunt. Find it here. http://tinyurl.com/824f43g

Break His Bones: The Private Life of A Holocaust Revisionist: Chapter 5 By Bradley Smith Find it here: http://tinyurl.com/73tnm2u

Following the above the student finds a brief introduction to CODOH, a link to sign up for *Smith's Report* and news updates, and direct contact numbers for me. Most of these materials will be old hat to you, most were printed in *Smith's Report*. But it will be the first revisionist information that the student has ever directly received. Ever.

*** Richard Widmann has some bad news. He writes: "The team here at ***Inconvenient History*** has just learned that our Print on Demand publisher, Lulu, will no longer print or distribute our Annual editions. The 'Questionable Content Team' at Lulu has informed us that our content and in fact all revisionist writing is 'illegal and anti-constitutional' in France and Germany — two of their markets.

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How Holocaust Revisionism Can "Cause" "Anti-Semitism"

by Jett Rucker

Deborah Lipstadt and the host she leads have made it holy writ that anti-Semitism is the leading cause for "Holocaust Denial." To people schooled in this concept, which is most of us, the idea that the process can proceed in the reverse sounds backwards. Is it possible then that the process of "Denial" (questioning?) can *lead* to anti-Semitism?

Let us start with the Seed of Doubt, the discovery that most of us who read this newsletter can probably remember, the Seed that led us to inquire into the veracity of the Holocaust Tradition we've all been fed all our lives through every orifice–auditory, digestive (metaphorically), intellectual, and even unmentionable in some cases. The Seed gets planted in a thousand different ways. For me, it came in an epiphany concerning the criminalization of Holocaust denial in Germany and a dozen or so countries scattered over both (or all three) sides of the Second World War. Employing the broad, deep streak of anti-statism I've developed in my old age, I realized in a blinding flash that laws of this kind are made for only one reason: to protect lies.

For others, the Seed might have come in recognition of something Deborah Lipstadt of previous mention has herself condemned: Holocaust abuse—the enlistment of the legacy of the popularized Holocaust story in the service of some political agenda, more often than not a patently nefarious one.

Or it might have come from noting the prominent position in literary fraud occupied by the Holocaust in the form of entirely fictive Holocaust experiences such as those reported by Herman Rosenblat, Misha Defonseca, Elie Wiesel,

The first question about lies was, what lies? Of what I had learned over all those years, what was true and what was false? And as for the things that were false, what then was the truth? Just running down these matters was a huge job, with surprise after surprise awaiting me that at least enabled me to take a new pride in my Germanic heritage, something of which I was always proud, despite the unsavory reputation it won me here in America.

and the many other mendacious scribblers. Or perhaps the latest scam involving fraudulent reparations-payments claims—but I digress—the Seeds are everywhere, and the wonder is that they don't sprout more profusely among what must be an intimidated and badly misinformed public.

My own Seed, then, led down a path that I'll outline in general terms in expectation that its branches will all be familiar to anyone manifesting a logical response to his own awakening. My realization that criminal penalties were protecting lies opened up all manner of questions for me that I had previously considered answered.

I received my education in the United States somewhat before the great wave of Holocaust education swept the schools, leaving in its wake a plethora of state laws mandating the teaching of "the Holocaust" (these laws spreading and perpetuating lies, rather than punishing their refutation). But I am of German extraction, and about half of my friends were Jewish, not only because the population where I grew up includes many Jews, but also because I was an egghead in school, and eggheads in particular know that Jews are overrepresented among eggheads.

These circumstances led me to have a greater interest in the Holocaust than any of my friends, Jewish or not, and this great interest of mine had two consequences: first, obviously, I "knew" a great deal about the Holocaust long before it even had that name; and second, ironically, this interest coupled with my not being a Jew left many of my schoolmates (chiefly non-eggheads who didn't know me well) suspecting and saying that I was a closet Nazi. Nazi or no, I believed the Holocaust mythology even as it

was developing, and I was properly horrified by it, if only because a repetition of it would lose me half my friends. Thus, when decades later I came to realize the error of my ways, I felt betrayed far more than anyone else would have who had not had a lifelong special interest in the matter. The suddenly opened questions had an urgency for me they would not have had for most others.

The first question about lies was, what lies? Of what I had learned over all those years, what was true and what was false? And as for the things that were false, what then was the truth? Just running down these matters was a huge job, with surprise after surprise awaiting me that at least enabled me to take a new pride in my Germanic heritage, something of which I was always proud, despite the unsavory reputation it won me here in America.

Along with the contents of the lies and the histories of their development, there then arose parallel questions: How are these lies told? It was not difficult to see the answers to that, everywhere I turned. Who is telling these lies, and within that, *who* is telling *which* lies? And then, the blockbuster. Why are these lies told? Who benefits from them? Is there money in it? (I was *very* naïve at the beginning.)

Then the questions became: Who refutes these lies, and why are there so few of them, and why so little heard (entire sagas lie among the numerous and tragic answers to this question)? What happens to people who refute these lies, or even just disclose disbelief in them (an answer I very soon got right between the eyes)? Who's been jailed, when, why in particular, and for how long? Who lost their job, their livelihood, their reputation, their marriage, to the vicious defenders of these lies? Who's been financially ruined, and who's had to flee their country, quite like victims of the original Holocaust?

The questions kept coming up as quickly as I gained the new answers to the old questions. In fact, many of these questions were new, including: How extensive is fraud within the Holocaust narrative? How many people claim to be victims who are not, and what (besides Nobel Peace Prizes) do they gain from their fraud? How many of the recipients of individual reparations payments (which originally I hadn't even known about) were frauds,

So, how does this unending odyssey through an ocean of lies, liars and lying incline the voyager toward anti-Semitism? It comes in noting the identities of the villains of this piece.

and how many others not even claiming to have been direct victims are, like Senator Alphonse d'Amato, profiting handsomely from it, who *aren't even* Jewish? How were all the mountains of "evidence" "proving" the Holocaust produced, and by whom, and from what motivations? From the answer to this question I gained a whole new understanding of the Nuremberg Trials and the entire history of the Allied occupation of Germany, a period whose legacy it was that actually tipped me off to the whole game.

The "why" questions relating to the "who" questions produced for me a cascade of evil schemes that draw life from the Holocaust travesty, beginning with the program of the Allies *after* the conclusion of hostilities to imprison and kill Germans and culminating in the expansionist war-making of Israel that continues unabated to the present day.

In between lies the collection of billions of dollars in Holocaust reparations from German and Austrian taxpayers born long after the Holocaust ended. Collected by individuals and Jewish organizations, including Israel itself, it usually amounted to sheer extortion such as the 1998 $1.25 billion heist from the Swiss banking industry by Edgar Bronfman and Stuart Eisenstaedt with the help of the Clinton administration. And then the never-ending investigations, rescissions of citizenship, deportations, trials and kidnappings of hyperannuated "Nazi war criminals" such as John Demjanjuk, and the wanton destruction of the careers of writers and academics from David Irving to Norman Finkelstein, whose book *The Holocaust Industry* was my first book after the scales fell from my eyes.

So, how does this unending odyssey through an ocean of lies, liars, and lying incline the voyager toward anti-Semitism? It comes in noting the identities of the villains of this piece. I don't mean, of course, of the original Holocaust, in which Jews were chiefly victims (some played both roles, e.g., as *kapos*, while others escaped by various means). Rather, Jews figure prominently as villains in the development and exploitation of the Holocaust mythology since 1945. Jews as a group also figure as the victims in whose name all manner of scams and outright atrocities are committed and defended. To be sure, various other non-Jewish actors participated pivotally in the launching of the Holocaust enterprise, and they are

also very much to be found among the various scalawags who contrive to benefit on the back of this all-too-genuine tale of suffering and injustice borne by huge numbers of people.

From these frequent and noxious appearances in an infinite sequence of deceptions and exploitations for profit—ever for profit—the inquirer can, and usually does, acquire a reflexive distaste for any sort of public enterprise that is identifiably Jewish or undertaken in the name of Jewish beneficiaries. And the appearance in current news of figures such as Bernard Madoff further reinforces this distaste in ways it probably wouldn't have if the observer had remained deceived by the mythology in which today all our children are raised. This distaste can be mistaken for real anti-Semitism (a hatred of individuals *because they are Jewish*) not only by one's friends and relatives, but in one's own heart if one fails to reflect thoughtfully on what is actually, and very logically, being learned.

Personally, I know, respect, and love a good number of Jews, a very few of them above all other people. This has made it easier for me to have the following reflections. It may not be so easy—indeed necessary—for others not as blessed as I am in this particular way. Most Jews do not, at least if they are called upon to think about it, support the exploitation of the Holocaust, nor do they support, take part in, or benefit from, the various other depredations worked upon the larger society by organizations identifying themselves as Jewish, as serving Jewish beneficiaries, or staffed largely by Jews. The many who do are simply fellow victims, like so many of the rest of us, of the brainwashing campaigns we have been subject to pretty much since first drawing breath. There is and always has been among the Jews a cabal (or two, or three) that is devastatingly effective in penetrating and taking over powerful organizations such as government, law, and medical professions in any number of countries, as well as banking systems, media, academia, labor unions, and so on.

This/these cabals, in turn, are a select minority of Jews—a tight-knit core group/s to which not even all rich, powerful, or professionally successful Jews belong. And while out-group Jews naturally and without much reflection tend to give the artfully disguised groups like AIPAC, the WJC, and Israel lip service, they in fact do not lend significant financial support to these groups, nor do they support their policies if and as they are (gently) made familiar with their particulars. At the point where one realizes this, one is in a good position to distinguish the distaste and even antipathy for certain "Jewish" enterprises from actual anti-Semitism.

Now, why do Deborah Lipstadt, Abe Foxman, Elie Wiesel, and others so scrupulously avoid pointing to the sequence of attitudinal developments I present above and why don't they launch attacks from a fresh angle against Holocaust revisionism on the basis of it? A little contemplation produces an obvious answer: because to deplore revisionism on this basis would constitute an admission that inquiry into the facts of the matter shows Zionism, Israel, and Jews in a very bad light, and possibly draw their defenders into a bottomless pit of apologetics for any or all of these groups.

Simpler, by far, and in keeping with the dominant tenor of their tactics, to simply tar the whole lot of us as motivated by (inborn, irrational, unjustified) anti-Semitism and leave the matter standing as pure character assassination. Doing this even denies our command of the discriminating ability to engage in the very focused, reasonable condemnation that I propose in the paragraph above, where the true object of hatred is not the people, but rather the things they are doing.

The expression of hatred, like fear and curiosity, is a basic human behavior that has evolved with the species as an essential survival mechanism without which the progeny of Adam and Eve would long ago have died out under the fangs and claws of larger and less mindful predators. We have these gifts, however, and it is incumbent on us to employ them vigorously, judiciously and discerningly along with, here and there, a dash of human empathy. In precisely the way they say we don't.

Ha'aretz 27 January 2012

Holocaust denial trumps freedom of expression

It may in some cases be difficult to establish precisely when denial is innocent enough not to imply incitement to hatred or hostility toward the victims or their group. But it is not impossible. http://tinyurl.com/6rx79r8

Carlo Mattogno: Arthur Butz and "Auschwitz" continued from page 2

The book is divided into 19 chapters and further subdivided into 110 sections, containing about 170 sub-sections, each of which makes several points. Butz, however, focuses on one: in quantitative terms, he takes into consideration 22 pages out of more than 750. It is as though someone were to review his famous *The Hoax of the Twentieth Century* by examining only the twenty pages devoted to this so-called *War Refugee Board Report* (I will explain below why I have chosen this example), ignoring all the rest, and claiming, from these twenty or so pages, to assess the value of the work as a whole.

This section (2.6, pp. 93-114) is divided into 7 sub-sections which cover the following topics: 1) "Pressac's Interpretation"; 2) "The Destination of the 'Gasprüfer'"; 3) "The Historical Context"; 4) "The Bureaucratic Context"; 5) "Problems Not Solved by Jean-Claude Pressac"; 6) "What Were the 'Gasprüfer'?" (in which I give my "alternative explanation"); 7) "Prüfer and the 'Gasprüfer'". The argument presented is simple and linear: what is there that is so difficult to understand?

Butz's exposition is all the more imprecise in that he speaks of "a document" of the *Zentralbauleitung* relating to alleged "gas detectors", whereas there are two documents in question: the telegram to Topf of 26 February 1943, which contains an order for "10 *Gasprüfer*", and the letter, also addressed to Topf, dated 2 March 1943, which mentions the "*Anzeigegeräte für Blausäure-Reste*" (but which also quotes the above-mentioned telegram). The reason why he insists on this issue is precisely the fact that in this regard, he and I have in the past had a disagreement. But this "our most recent disagreement" goes back to 1998: was it really worth digging it up?

Given that Butz has done so, it would be as well to summarize what this disagreement concerned. Anyone interested in a more thorough examination of the issue can read my updated article "Osservazioni sull'articolo di A. Butz 'Gas Detectors in the Auschwitz Crematorium II'" (Observations on A. Butz's article "Gas Detectors in the Auschwitz Crematorium II")[vi]. I state that Butz starts from two erroneous assumptions which already, in principle, invalidate his arguments.

The first is the unfounded conjecture that the *Gasprüfer* and the *Anzeigegeräte für Blausäure-Reste* were "gas detectors", more specifically, hydrocyanic acid vapor detectors. In fact, as I have demonstrated in the above-mentioned work (and earlier in the paper *I Gasprüfer di Auschwitz: Analisi storico-tecnica di una "prova definitiva"*[vii]), the "*Gasprüfer*" were straightforward flue-gas analyzers (see Figure 1).

Figure 1 – Entry "*Gasprüfer*" in section "Thermo-technical measure ment /Technical gas analyses" in the prestigious *Hütte: Des Ingenieurs Taschenbuch* (Verlag W. Ernst & Sohn, Berlin, 1931), vol. I, p. 1013.

In the early forties there existed a number of instruments of this type, from devices to analyze flue gases (*Rauchgasanalyse-Anlagen*) to % CO_2 detectors (*Geber für die % CO_2*), to indicators for % CO_2 and for % CO+H_2 (*Anzeiger für % CO_2 und für % CO+H_2*) (see Figure 2).

Figure 2 – Siemens "*Gasprüfer*" from the thirties. From: Alberto Cantagalli, *Nozioni teorico-pratiche per i conduttori di caldaie e generatori di vapore* (G. Lavagnolo Editore, Torino, 1940), p. 308. (The captions have been erroneously inverted).

On the other hand, there were no *Anzeigegeräte für Blausäure-Reste*: these did not exist and *could not exist*, because the term *Anzeigegeräte* refers to "indica tors", that is, to mechanical instruments func tioning on a physical principle (exactly like those shown in Figure 2), but at that time the presence of hydrocyanic acid vapor could *only* be detected using a residual gas test (*Gasrestprobe*), which was carried out with the *Gasrestnachweisgerät für Zyklon* (Zyklon [B] residual-gas testing kit), the process developed by Pertusi and Gastaldi and perfected by Sieverts and Hermsdorf and carried out with chemical reagents and papers contained in a special box (see Figure 3).

Figure 3 "*Gasrestnachweis-gerät für Zyklon*" found by the Soviets at Auschwitz in 1945. Archive of the Auschwitz State Museum, negative no. 627. This kit was normally sold by the two German distributors of Zyklon B, *Heerdt und Lingler* (Heli) and *Tesch und Stabenow* (Testa) (see Figure 4).

Figure 4 – Letter from Tesch & Stabenow to the KL Lublin

administration dated 29 July 1942. Archive of the State Museum of Majdanek, I, d 2, vol. 1, p. 107.

Butz's second assumption is the hypothesis, equally unfounded, that there existed "a gas detector differing from that used in the Zyklon delousing operations" even equipped with an audible alarm.[viii]

Since testing for residual gas could only be done using the chemical procedure of the *Gasrestnachweisgerät für Zyklon*, in practice Butz's conjecture that these alleged "gas detectors" were for the waste incinerator (*Müllverbrennungsofen*) of Crematorium II at Birkenau (assuming that material could be burned there whose combustion produced hydrocyanic acid) is incongruous and in contradiction with his admission that "We agreed that Zyklon was not involved, as there was a special department at Auschwitz for that, which had all the cyanide detectors needed for that application." In fact, as I have explained in my study (pp. 100-102), the acquisition and the use of Zyklon B with associated accessories, including apparatus for residual-gas testing, were the responsibility of the *SS-Standortartz* (garrison physician). This makes complete nonsense of the *Zentralbauleitung*'s order from Topf for *Gasprüfer*/*Anzeigegeräte für Blausäure-Reste* which according to the theory of Pressac and of Butz were *Gasrestnachweisgeräte*, or apparatus for residual gas testing for hydrocyanic acid: if the *Zentralbauleitung* had had a requirement for such equipment, either, hypothetically, for homicidal purposes in the alleged gas chambers or for testing waste incinerators, they would have ordered them from the garrison physician, since they fell within his institutional scope, and certainly not from Topf, who neither produced nor sold them.

Butz's conjecture is also not very sensible because it completely ignores historical, technical, and documentary reality. There is not even the faintest indication in its favor, and, as I showed in my article on the subject, it is in no way supported by the historical, technical, and documentary context.

To Butz it seems that I am turning around his theory, by referring to the danger of production of hydrocyanic acid at cremations. His impression is mistaken, since I have never maintained such an absurdity. He then states that I twice promised to "furnish an alternative explanation" to Pressac's interpretation, whereas, in fact, I would not have done so. In reality this explanation, as I have already mentioned, can be found in subparagraph 6, specifically on p. 111, where I have concluded that the 10 *Gasprüfer* were, in fact, simple flue gas analyzers destined for the 10 flues (*Rauchkanäle*) of Crematories II and III.

Crematory II came into service on February 20, but at reduced capacity, because the electrical power supply only allowed a "limited use of existing machines". The "*Gasprüfer*" were, therefore, used to determine whether the limited use of the draft and blower installations would allow economically viable combustion.

And since they were thermo-technical instruments, it is obvious that the *Zentralbauleitung* would have ordered them from a firm specializing in combustion equipment.

And the letter of March 2, 1943, with its notional "Anzeigegeräte für Blausäure-Reste"? In that regard, I stated that:

"If a historian affirms that a document furnishes 'the ultimate proof' of some fact, he must also address and resolve all the problems which arise in this connection and he must not evade this burdensome task." (p. 112)

But neither Pressac nor van Pelt, nor Butz, nor anyone else has resolved these problems, which can be summarized as follows:

1) an order for combustion gas analyzers (*Gasprüfer*) by the *Zentralbauleitung* to Topf is followed by an offer, by Topf, of *Anzeigegeräte für Blausäure-Reste*, instruments which did not, and could not, exist;

2) the alleged purpose of the order for these instruments, to test for residual hydrogen cyanide gas, is nonsensical and impossible, because it could not be carried out either with *Gasprüfer*, or with notional *Anzeigegeräte für Blausäure-Reste*, but only with the *Gasrestnachweisgerät für Zyklon*;

3) according to Pressac's interpretation and in effect Butz's, the order for alleged residual gas-testing equipment for hydrogen cyanide would have been addressed not to the garrison physician, under whose institutional responsibility it fell, not to the companies that produced it and sold it – Degussa (*Deutsche Gold- und Silber-Scheideanstalt*), Degesch (*Deutsche Gesellschaft für Schädlingsbekämpfung*), Heli, and Testa – but to a company that dealt with combustion equipment![ix]

And it is clear that, as long as there is no resolution of the

mystery of the *Anzeigegeräte für Blausäure-Reste*, a designation, I repeat, not found in any of the specialist literature on disinfestation and the detection of toxic gases, a designation which in fact appears only in the letter of March 2, 1943, no "alternative explanation" is possible, simply because no explanation is possible. That of Pressac and his associates is in fact a false explanation, because it translates literally (residual hydrogen cyanide gas detectors) from a contrived term for something that has no tangible existence in the real world (*Anzeigegeräte für Blausäure-Reste*).

As for Butz, his approach to this document is so superficial that he presents only a translation into English, without even mentioning the suspicious novelty of the German expression "*Anzeigegeräte für Blausäure-Reste*"[x], relegating it to the literal "residual HCN detection devices"[xi] . In effect he completely sidesteps the key issue in this document. In stressing that "Mattogno's theory was that the document 'was falsified by an ignorant forger', while I speculated that the wish for cyanide gas detectors arose from a waste incinerator that shared ducts with the crematorium ovens," without the slightest explanation of the reasons for this hypothesis, and opposing it with his own alleged "alternative" explanation, Butz completely misrepresents my position, painting me, like some Holocaust apologists, as someone who declared a document false because he was unable to explain it, when in fact this hypothesis derived from the manifestly absurd contents of the document. Regarding the content, in fact, the document in question has no value, no more than a military document that mentioned a flying attack donkey. This is precisely what I meant with the conclusion:

"For all these reasons, the Topf letter of 2 March 1943 is at least suspect. Although it seems formally true, its content is completely unreliable."

Was this so hard to understand?

The military document would be formally authentic, but what about the flying attack donkey? It would be too facile to solve the riddle (as, by analogy, do Pressac and Butz with regard to "*Anzeigegeräte*") by surmising that "flying donkey" means, for example, "helicopter". This would not be an explanation, but simply a cop-out, as is identifying "*Anzeigegeräte für Blausäure-Reste*" with residual gas test kits for hydrocyanic acid.

So it is not true that I leave the matter "in confusion": it is the document that creates confusion. This is admitted by Butz himself, who, in the second edition of his book, wrote:

"The letter from Topf dated March 2, 1943 is strange and for some time I have had doubts as to its authenticity."[xii]

His suspicion was dispelled by his "alternative interpretation", but, as I have shown above, this is limited merely to circumventing the problems inherent in the document.

In finally adding to my words a pointless "[sic]", Butz confirms that he has serious problems in understanding what I wrote, since "for all these reasons", which I have summarized above, is printed on pp. 111-112.

All this amounts to anything but calm historical criticism. And we wonder why Butz wanted to review a book containing arguments which, by his own admission, he can follow only with "great difficulty".

In his examination of Crowell's theses, Butz dwells at length on the so-called War Refugee Board Report, the series of reports by prisoners who escaped from Auschwitz in 1944, also known as the "Auschwitz Protocols." I have also dealt with this document, devoting a section of just over 14 pages to it (pp. 563-577). The fact that Butz does not speak of this, although obviously interested in the subject, gives rise to the suspicion that, in my book, he has only read the 22 pages mentioned above.

Also surprising is that Butz has left out another important issue on which we disagree: that of "*Vergasungskeller*". In the book in question, I examined in depth (pp. 55-69) the problem with this term, which appears in the letter from the *Zentralbauleitung* to *SS-Brigadeführer* Kammler, head of Office Group C of the SS-WVHA, dated January 29, 1943, and which translates literally as "gassing cellar". My conclusion, which is supported by the historical-documentary context, is that this referred to a project for an emergency disinfestation chamber. Butz believes rather that the "*Vergasungskeller*" was a "gas shelter", that is a gas-tight air-raid shelter[xiii]. Then[xiv] Samuel Crowell developed the thesis that Pressac's "criminal traces" could be explained in the context of air defense architectural measures.

In light of the known documents, this interpretation is completely unfounded, as I have abundantly shown in my "clash" with Crowell[xv]. It is enough simply to say that the "Air-raid

protection measures for the Auschwitz" garrison (*Luftschutzmassnahmen im Standort Auschwitz*) were only ordered on November 16, 1943, when the construction of the crematories was already completed (the "criminal traces" date from the first half of 1943); *SS-Untersturmführer* Heinrich Josten, appointed "*Luftschutzleiter*", Head of Air-Raid Protection[xvi], began to handle this task precisely from this date.

With regard to the "*Vergasungskeller*", I have demonstrated that in every document from Auschwitz where "*Vergasung*" appears, this always and exclusively relates to disinfestation (pp. 67-68). What is more, the German term designating anti-gas protection is "*Gasschutz*" (as is demonstrated by the title of an important specialist review of the thirties: *Gasschutz und Luftschutz*, Protection against Gas and Air Raids), so that, in the event, the *Zentralbauleitung* document would have spoken of a "*Gasschutzkeller*" and certainly not a "*Vergasungskeller*".

It has been commented that in my book neither Butz nor Crowell is even mentioned, even though van Pelt criticized their theses. The reason is precisely that I consider their arguments irreconcilable with the historical, technical, and documentary context; that is, that since from a historical, technical, and documentary point of view they are unfounded, such arguments can therefore not make a positive contribution to criticizing the positions of Pressac and van Pelt in interpreting documents or ascertaining facts.

These are my interpretations; of course, I do not pretend that they are indisputable; I limit myself to observing that they are the only ones which are reconcilable with the historical, technical, and documentary context.

"To Butz's rescue promptly rushes Robert Faurisson, who writes:

"I totally agree with your review of Crowell's book and Mattogno's book.

"I, for one, had decided not to write anything about Mattogno. For a very long time he appeared to me as a man suffering a terrible complex because he was not a scholar. This already is not a sign of intelligence. I would appreciate more an intelligent mason talking about history than many University professors teaching history. Mattogno wants to show what he thinks is science instead of being simply scientific. He makes everything complicated and this is too bad for our revisionist cause. For example, we do not need pages and pages on the cremation or the crematory ovens. The reader might think: 'Dear, this is too complicated for me. I cannot decide whether those revisionists are right or wrong'. […].

Congratulations, dear Art"
[xvii].

The two best-known revisionists in America and Europe have joined forces against me: I do not know if it is an honor or a disgrace. Is to have carried out in-depth studies on multiple "complicated" issues that Butz and Robert Faurisson have barely mentioned bad for revisionism?

Faurisson's message seems animated by obvious personal animosity. To someone interested in revisionist issues, personal disagreements are in fact of no interest, so I will not respond on this level. But I must point out that my supposed "terrible complex" is certainly not suggested by the judgments made by Faurisson on me toward the beginning of my revisionist activities. I summarize the most salient ones taken from *Écrits révisionnistes* (1974-1998):[xviii]

Vol. II, p. 562 (1985): "An Italian revisionist, Carlo Mattogno, the quality of whose work is exceptional…".

p. 723 (1987): "Carlo Mattogno, who is only 35, is a researcher of exceptional erudition".

pp. 983-984 (1990): "C. Mattogno shows a type of erudition in the tradition of his ancestors of the Renaissance; he is both meticulous and prolific; in the future he will figure in the first rank among revisionists".

As for the example cited by Faurisson, if Pressac has devoted "pages and pages" to the question of cremation and crematories at Auschwitz, I do not see how one can refute it without also devoting "pages and pages" to the subject.

I do not think it is up to Faurisson to determine what revisionism needs or does not need. If he believes that his readers need simplification, good for him and good for them. Other readers want instead to go more deeply and to read longer, more articulate works. I hope to satisfy these readers and at the same time pose a few puzzles for holocaust historians.

I do not see why there should be a conflict between these two different approaches, which are simply complementary: do both not contribute to the "cause"?

NOTES

[i] Also published in the on-line review "*Inconvenient History*"; text available at http://tinyurl.com/799elrt

[ii] Published on the Web at: http://tinyurl.com/7f4oodt and http://tinyurl.com/3jg7a4g

[iii] http://tinyurl.com/6t3fr6u

[iv] http://tinyurl.com/6tqmoqf and http://tinyurl.com/3lj3bnr

[v] No other reader with whom I have been in direct contact has made similar complaints. Some, indeed, have understood my arguments well enough to offer constructive criticism and suggestions for improvement.

[vi] On the site at http://tinyurl.com/6p8uof8

[vii]*I Quaderni di Auschwitz*, n. 2 (Effepi, Genoa, 2004).

[viii] "A 'Criminal Trace'? Gas Detectors in Auschwitz Crematory II", in: *The Journal of Historical Review,* vol. 16, n.5, September-October 1997, pp. 26-27.

Since the early thirties there was a Dräger-Schröter "Gasspürergerät" (gas detector) designed to reveal aggressive chemical warfare agents (e.g. phosgene and mustard gas) after an air strike. It was essentially a "test tube" containing silica gel into which outside air was introduced using a small pump. The coloration of the gel indicated the kind of aggressive agent. It could also detect hydrogen cyanide, but in this case was using the usual reaction of benzidine acetate and copper acetate (normally used in *Gasrestnachweisgerät für Zyklon*), which turned the tube blue. G.Stampe, G.A.Schröter, F. Bangert, "Gasspürergerät Dräger-Schröter und seine Anwendung im Luftschutz", in: *Gasschutz und Luftschutz*, year 4, no.1, 1934, pp. 16-19.

Such a device was not specifically for hydrogen cyanide and was nothing like the detector imagined by Butz.

[ix] Butz tries to counter this nonsense by assuming that the Topf company was involved in the use of Zyklon B for delousing purposes in equipment manufactured by it, but this assumption is completely unfounded – Topf only built gassing facilities for the silos it installed at Areginal (*Areginal-Begasungsan-lagen*), for a disinfectant made of ethyl formate – and this would not justify his conjecture even if it were well founded, because in that case Topf would have used *Gasrestnachweisgeräte für Zyklon* and the *Zentralbauleitung* would have no reason to request it from Topf rather than from the garrison physician at Auschwitz. See my article "Osservazioni sull'articolo di A. Butz 'Gas Detectors in the Auschwitz Crematorium II'".

[x] The only German word worth mentioning in the document Butz has come up with is "wenn", "if".

[xi] "A 'Criminal Trace'? Gas Detectors in Auschwitz Crematory II", art. cit., p. 24. Thus also in the latest edition of his book: *The Hoax of the Twentieth Century: The Case against the Presumed Extermination of European Jewry* (Theses & Dissertations Press, Chicago, 2003), p. 434.

[xii]*The Hoax of the Twentieth Century: The Case against the Presumed Extermination of European Jewry*, op. cit., p. 436. The general argument is presented in "Supplement 4: Zyklon B and Gas Detectors in Birkenau Crematorium II", pp. 431-439

[xiii]A. Butz, "Vergasungskeller", in: http://tinyurl.com/88wlg3s

[xiv] Butz's hypothesis was presented in 1996.

[xv]"Leichenkeller di Birkenau: Gasschutzräume o Entwesungsräume?", in: http://tinyurl. com/76b63g3

"Risposta ai 'Comments' di Samuel Crowell sulla mia 'Critique of *The bomb shelter thesis*'", in: http://tinyurl.com/72u3v83; "Auschwitz: La 'Bomb shelter thesis' di Samuel Crowell: Un' ipotesi storicamente infondata", in: http://tinyurl.com/766lzo2

These articles contain quotations in English and German not translated into Italian. Their publication is due to an excess of zeal by the late Russell Granata.

[xvi] S*tandortbefehl* n. 51/43, 16 November 1943.

[xvii] Text in: http://tinyurl.com/8x8am22

[xviii] Édition privée hors-commerce. © Robert Faurisson, 1999.

EDITOR: The following brief note was received from Arthur Butz on 1 January 2012.

"It is not true that Robert Faurisson and I 'have joined forces against' Carlo Mattogno; the idea is absurd. The Faurisson message that Mattogno reproduced was not part of a thread, i.e. Faurisson was not replying to me and I did not reply to him. I told Faurisson on June 16 that I would 'soon reply' to Crowell but I don't think Faurisson had any information that my review would also treat the Mattogno book. I can't recall when I decided to review both books, but on August 15 I told Bradley Smith and Richard Widmann, with no bcc or cc for Faurisson, that I was writing

a review of both books. On Sept. 4 I sent Smith and Widmann the review. On Sept. 11 I notified Faurisson, Mattogno and Graf of the availability of the review on Widmann's blog. My impression is that Faurisson had no fore knowledge of my critique of Mattogno."

"Arthur R. Butz"

Bradley Smith: Fragments

continued from page 4

"While it is likely that some apprentice book burner filed a complaint with Lulu, it is Lulu's shame that they refused to stand up for free speech. Today it is not necessary to set bonfires to burn books.

This was highly effective in the early days of the printing press and the years prior when manuscripts were written by hand. With our technological advances, however, we have rushed madly in a direction which empowers the modern day book burners to silence ideas with which they do not agree.

"In my editorial from the first issue of ***Inconvenient History***, I noted that ***Inconvenient History*** is not for the squeamish and may not leave you feeling very comfortable — but I had hoped that it might cause a few to think for themselves.

"When we silence opinions with which we don't agree, we have chosen dictatorship over freedom. We have sided with the crowd and against the individual. Popular speech never needs protection.

"The team at ***Inconvenient History*** is currently in the process of making our annuals available to you once again. As soon as the arrangements are finalized, you shall be among the first to know.

[The last five orders for Inconvenient History, Vol. II *received here are waiting. If the printing issue is not settled in the next ten days, I'll refund those payments.—Bradley]*

*** During the calendar year 2011, 36,638 people logged onto ***Inconvenient History: A Quarterly Journal for Free Historical Inquiry.*** They opened 121,826 pages of text. The most popular articles were:

A Chronicle of Holocaust Revisionism, Part 1: Early Doubts (1945-1949)[1] , by Thomas Kues.

Jewish Conspiracy Theory, the Eichmann Testimony and the Holocaust: Deborah Lipstadt's Contribution to Holocaust Revisionism, by Paul Grubach.

Adolf Hitler's Armed Forces: A Triumph for Diversity? by Veronica Clark.

Halfway Between Reality and Myth: Hitler's Ten-Year War on the Jews Reconsidered, by Thomas Kues.

Churchill, International Jews and the Holocaust: A Revisionist Analysis, by Paul Grubach.

Chil Rajchman's Treblinka Memoirs, by Thomas Kues.

*** Ten years ago in ***SR 89*** I reprinted a worried announcement from the ADL about how Holocaust "denial" was growing in the Middle East. It announced a new feature on its Website. It was called "Holocaust Denial in the Middle East: The Latest Anti-Israel, Anti-Semitic Propaganda Theme."

"In recent years Western Holocaust deniers have turned to the Arab world for help when facing prosecution in various countries for illegal activities. Wolfgang Frohlich and Jurgen Graf have sought refuge in Iran, and Roger Garaudy was hailed as a hero throughout the Middle East when he faced persecution by the French government for inciting racial hatred. Other Western Holocaust deniers have also sought entry to the Middle East, including Mark Weber and Bradley Smith."

I wrote: "If it is "anti-Semitic" to encourage intellectual freedom with regard to the gas chambers stories in America and Western Europe, and Israel, then I have to agree that it must be anti-Semitic to encourage intellectual freedom among Arabs to do the same. The ADL's new feature presentation on 'Holocaust Denial in the Middle East' causes me to recall a line of questioning that was put to me recently by a journalism professor who is doing a book that is more or less focused on the Campus Project. He noted a number of stories I have reported on in this newsletter over the last couple years, including:

"February 2000 Just to keep the people at the ADL Campus Affairs office on their feet, I now announce that the Nation of Islam Student Association (NOISA) has offered to distribute *The Revisionist*."

"March 2000 Representatives of NOISA took copies (from four black colleges). This pleases me no end. I hope not for the wrong reason."

"June 2000 Audrey said she would try to network with an Arab organization. The number of English-speaking Arabs visiting CODOHWeb from all over the world is going to increase. How can that be bad?"

"August 2000 (In Supporting Student Editors, Audrey writes): "... a husband and wife team has amassed hundreds of email addresses (including) Arab newspapers."

"April 2001 Muslim stud-ents were preparing to present an 'Anti-Zionist Week' at UCSD, and thought I could be a speaker... I was happy to oblige."

"June 2001 After quoting from UCLA's Muslim News magazine, where they write negatively about the Holocaust [and] the colon-ization of Palestine, you close with 'One more welcome sign that Muslims in America, as well as in the Arab world, are beginning to address some of the issues that revisionists address.'"

"The professor asked: 'Is this CODOH's aim -- to tie in closer with Arabs and Muslims challeng-ing the legitimacy of Zionism, Israel and the Holocaust?'

"A reasonable question, but one with implications that are mis-leading. The first thing to say is that CODOH has no political agenda, in the usual sense of that phrase. The second is that the pursuit of intellectual freedom is, indeed, a political agenda. What distinguishes it from the run-of-the-mill political agenda is that the agenda for intellectual freedom offers to those who are against such an agenda exactly what it proposes for those of us who favor it. Intellectual freedom. It just happens that Zionism, Israel, and the Holocaust Industry all stand foursquare against intellectual freedom with regard to the H. question, and a few other matters.

"Sooner or later even the Arabs were bound to get into the fray – in fact one wonders where the hell they've been for the last fifty years. Of course, intellectual freedom is a rare commodity in the couple relatively free Arab states and non-existent in the rest, so it's no wonder they're behind the curve on this issue, as they are on so many others. If it is 'anti-Zionist and anti-Israel' to encourage intellectual freedom among Arabs, then Zionism and the Israeli State are regressive entities."

And now this is just in from *New Trend Magazine*, published in Pennsylvania. Its publisher is Kaukab Siddique, an associate professor of English at Lincoln University in Pennsylvania. *New Trend* states that it is against racism, classism, gender superior-ity, Zionism and Imperialism. "The *Qur'an* and the authentic *Hadith* are our foundation."

In the January 28th issue of *New Trend*, Siddique outlines the six primary reasons why the Auschwitz story is difficult to believe, then he goes on to ask:

"How do we know that the holocaust stories are grossly exaggerated and in some cases fabricated? There are numerous scholars known as revisionists who have proven that the Jews did suffer a lot, as did the Germans and the Russians, but there was no special suffering of the Jews.

"With the writings of the revisionists, with a whole team of writers with Bradley Smith [Committee for Open Debate on the Holocaust, CODOH] and the brilliant work of Mark Weber, David Irving, Germar Rudolf, Rassinier, Faurisson and many others, the holocaust story is in serious trouble. The only way Israel can continue to collect funds owing to the 'victim' status of the Jews is by making sure that the revisionists are kept STRICTLY out of the mass media."

*** It was this last New Year's Eve and I was in the bedroom alone watching Russell Crowe in "Master and Commander: The Far Side of the World." I just happened onto it. My wife wants me in the front room to watch "The Titanic" with her, it *is* New Year's Eve after all, but I'm caught up with the Crowe story and the detailed production values picturing life aboard a frigate two hundred years ago. Production values are very high. The story line has to do with a British ship commander during the war with Napoleon who has been directed to capture or destroy a French privateer which is currently in the Atlantic off South America and headed toward the Pacific. The French ship turns out to be bigger and faster than Crowe's ship, and to be captained by a first class officer. It's an almost impossible task. I am caught up with the idea of Crowe's single-mindedness in accomplishing a very difficult, specific goal.

Somewhere toward the end of the movie, disgusted by the very well choreographed brutal battle scenes of hand to hand combat as the British storm the French ship, the brain becomes aware that,

unlike the Crowe character, I am not goal-oriented. I do not have one great goal that I have set myself. It is the nature of my character to be oriented toward process, rather than goal.

And that brings to the brain the fact that I wrote something to that effect in the preface to *Confessions of a Holocaust Revisionist* in the 1980s. I look for it, and there it is. "I've been writing for 35 years, unsuccessfully. I don't seem to have minded, an example perhaps of ambition flawed beyond repair, an excessive enjoyment with process."

I wrote that in 1987, twenty-five years ago! And here I am today, staying with process, having no specific, great, overriding goal or ambition. Maybe it's time for me to look at this question of "process." Process lives on time. Time for me is becoming an existential issue. How much is there? In the day? In the rest of it?

*** Carlos Porter sent me these lines by Heinrich Heine. He remarks that "Heine was a German Jewish poet and socialist who hated the Germans, went into exile and spent most of his life in France; but this is what he felt compelled to say about the Germans!"

Heinrich Heine, *Über den Denunzianten,* 1837 (Translation by Carlos Porter)

"The greatest virtue of the Germans is a certain loyalty, a certain, thick-headed, but movingly generous loyalty. The German fights for the worst causes, once he has taken the "King's shilling", or whenever he has promised his support in a moment of enthusiasm; he fights with a breaking heart, but he fights; no matter how much his better conviction may demur, he cannot simply desert the banner, and he is least likely of all to do so when his party is in danger or perhaps surrounded by superior numbers of enemy…

"There is also a certain shame in the nature of the Germans; they will never draw their sword against a weaker adversary, and they will never touch an enemy who has been brought down, until that same enemy loosens his bonds and is free to fight once again…

"The Germans are the bravest people. Other people fight well, too, but their fighting spirit is always supported by accessory motives. The French fight well whenever they have a big audience, or whenever it's a question of any of their pet hobby-horses, for example, Liberty and Equality, Glory and the like…

"But the Germans are brave without second thoughts, they fight just to fight, just as they drink just to drink. The German soldier is not driven into battle by vanity, or desire for glory, or an unawareness of the danger that awaits him in battle; he stands calmly in line and does his duty; cold, unafraid, reliable."

*** In Afghanistan four U.S. Marines urinate on three dead Taliban fighters and arrange to have moving pictures taken of the event. Once the film appears on YouTube for the entire world to see, persons representing the U.S. government-media complex expressed outrage over the film and denounced it as despicable.

I do not feel worked up over the footage. If those four marines were willing to fly 7,000 – 8,000 miles (we have a "volunteer" military) at the behest of their government to kill three Afghans they did not know, most likely had never seen before, not bothering to take into consideration their families, sisters and brothers, but killed them because they got in the way (we are not told the specifics of the original encounter), I see their pissing on the corpses as an insignificant vulgarity.

The brain recalls a sunny noonday in a forest on a mountainside in Korea more than half a century ago (that's how the brain works). There were some Chinese machine gunners a hundred yards up the ridgeline above us and we had fallen out for the moment to take stock of the situation. I was the company runner for Captain Grey so I was usually near him. That noonday we were sitting near a fallen tree.

All was quiet for the moment and then one of the guys near Captain Grey and me said: "Look at that."

Turns out our own machine gunner, Tennessee, had chosen to fall out near a dead Chinese infantryman. None of the rest of us had seen him in the undergrowth. When I looked over it was not clear at first, then it was clear. Tennessee was using a pocket knife to saw off one of the fingers of the Chinese. Why? The finger had a ring on it. A souvenir. Problem was, it wasn't easy. There were little ribbons of bloody flesh on his hands, but the bone was difficult and he had to work at it.

I looked at Captain Grey and he was watching Tennessee. I said something softly about how maybe we should say something. Captain Grey, not taking his eyes off Tennessee, did not respond. He shook his head slowly from side to side. He didn't approve, that was

clear, but he wasn't going to make a scene among his own men that noonday over the despicable-dese cration of a Chinese corpse.

In 1950 when the Korean campaign began I was with the military police at Carlisle Barracks in Pennsylvania, not the infantry. Turned out I was the only soldier at Carlisle Barracks who volunteered to go to Korea as a rifleman. My volunteering was not an act of patriotism to serve my country, but an eager search for dangerous diversion. I volunteered to fly 7,000 miles and do whatever I was told to do. Pretty much like the four marines in the recent video.

Pissing on a corpse? Poor form, sure, but what's that compared to volunteering to fly to Afghanistan—or Korea—or most any other place else in the world to kill guys who are pretty much like you? The mothers, fathers, brothers and sisters and cultural norms regarding killing strangers pretty much like your own?

*** Mark Levin has published a new book he calls *Ameritopia.* It's just out, I haven't read it, but Levin is pitching it professionally on his radio show. It treats with the struggle between liberty and the risk of failure on the one hand, and on the other guaranteed security provided by a huge bureaucratic apparatus that's been growing in the U.S. over the last century, now elaborately represented by the Obama regime.

The other night I listened on the car radio while Levin talked about how he is not running for political office, is not a behind-the-scenes mover and shaker, not a billionaire, but a simple writer whose work is to "get the message out."

What's that?

Get the message out? And there is was. This last New Year's Eve the brain, as if it resided in the head of a teenager, had vexed itself by comparing process with goal. As if the two were not one. There is no whole without halves. That's what I'm doing, what this work is about. There is no Russell Crowe, no Master and Commander here, but a simple writer working to get the message out.

As if to support this observation, Hernandez has just sent me some stats for 2011. There were 381,883 unique visitors who signed into CODOH.com and the CODOH Forum. That's just CODOH.

On the Internet Holocaust revisionism is referenced 661,000 times and the top Website to be referenced there is CODOH.com. That's us.

Holocaust denial is referenced 1,540,000 times.

When I Google "Holocaust Denial in the Muslim World" I get 2,150,000 references!

Gas chambers 4,150,000 times.

Auschwitz, 24,600,000 references. I remember, before the Internet, remarking on the spectacular fact that there were almost 2,000,000 references to Auschwitz in the literature. The message is getting out. CODOH is playing a primary role in getting it out. We're doing just fine, and with a little right thinking and a little luck, we're going to get it out even better than we have been getting it out. You'll read all about it right here.

*** **"Joint Chiefs Pledge End To Policy Of Urinating On The Dead"** by Frank Scott.

"Military leaders from all branches of the service expressed support for continued mass murders according to accepted civilized rules of war but promised that American military personnel would no longer be allowed to urinate on people after they had killed them.

"If some angry soldier pisses on an enemy while that enemy is still alive, that will be okay but we will not tolerate degrading the dead by such disrespectfulness" said Joint Chief spokesperson Admiral General Flight Commander Hillary Eunice Chan von Santos."

[Forgive me. I couldn't resist. You can find Frank Scott at: *http://legalienate.-blogspot.com]*

Until next month then.

Bradley

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